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The American Friend

Old Series
Vol. XXXV. No. 1

JANUARY 5, 1928

New Series
Vol. XVI. No. 1

Pacific School of Religion
Berkeley, Calif.

Now is the Time!

AN EDITORIAL

The Church and Its Journalism

THE EDITOR

Cruisers or Treaties?

RICHARD R. WOOD

Child Life in Kavirondo

MYRA COPE BOND

Clasp Hands Across Atlantic

WILBUR K. THOMAS

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1928

ON THE HORIZON OF THE CHRISTIAN CHURCH

THE PLEDGED WORD TOWARD WORLD PEACE

A stain lies on the honour of Europe. Many promises made to an unhappy people have not been redeemed. Time slips away and with it the great opportunity. A little while and any tardy effort will be met with the cry, "Too late!" In the Great War 200,000 Armenian volunteers were killed, fighting for the Allies. The nation was almost destroyed, all property confiscated, through nameless and long-continued horrors the remains of that ancient people had to pass, unfriended and alone. The governments of Western Europe solemnly undertook that, when peace was restored, an Armenian State should be created and a national home set up, in which the survivors of that much persecuted people could work out a new and happy destiny for themselves. Under the skilled leadership of Dr. Nansen, full investigations were made into the possibilities of creating this much-desired national home. The site was chosen and a detailed scheme drawn up, pronounced by authorities to be eminently sound and practical; irrigation is a first necessity, and for this immediate funds are needed. These funds are not forthcoming. Yet only £300,000 is needed to accomplish something real and worth while. For that sum, *less than one twentieth part of the cost of* a battleship, new hope may be given to the Armenian people, new bonds of Friendship may be forged between East and West to add another link to the chain of world peace. A final appeal is now made for the governments of Europe, to come forward with contributions, and thus to wipe away the stain which now darkens their good name.

SUGGESTIONS FOR RACE RELATIONS SUNDAY

"The sin and evil of mob violence in America has become a burden upon our conscience, a stain upon our national honor, and a menace to our law and order," said Dr. George E. Haynes, secretary of the Federal Council's Commission on Race Relations, 105 East Twenty-second Street, New York, in discussing the national conditions which have led to the issuance of the call to prayer for February 12, the need for which was stressed by the Commission on Interracial Cooperation. "In the 45 years ending with 1926, American mobs lynched 4,551 persons, about three-fourths of whom were Negroes, about ninety-one of whom were women. Only four states—Massachusetts, New Hampshire, Rhode Island and Vermont—have never had a recorded lynching. In 1922 there were 57 victims of lynching mobs in the United States; in 1923 there were 33; in 1924 and 1925 there were 16 each year; in 1926 there were 30; and in 1927 to November 15 there were 14 victims, two of them burned at the stake," stated Dr. Haynes. "Actual or attempted assault upon women, which many people think the sole cause of lynchings, was alleged in less than one-fourth of the cases and proven in the courts in none. Every lynching that occurs is an indictment of Christianity before the world. American lynchings, according to the testimony of missionaries abroad, are doing much to hinder and discredit mission work around the world." A pamphlet of suggestions for the observance of Race Relations Sunday has been prepared, and among topics suggested for sermons and addresses in connection with the observance are: "What is the Ideal of Christian Brotherhood in Race Relations?" "The Opportunity of the Church for Promoting Better Race Relations in America," "The Challenge of the Race Question to Christian Missions and American Democracy," and "Contacts With Orientals."

A BARGAIN
IN
FRIENDLY MISSIONARY LITERATURE

In order to quickly clear our shelves of missionary literature before the merger of the two Mission Boards in 1929, we are offering the following pamphlets in envelope packets at greatly reduced prices

Sakina, Pen Journeys to Palestine Villages, Fifteen Years in East Africa, An Hour's Notice, Hill of God, Friends in Palestine.

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CONCERNING LYNCHINGS FOR THE PAST YEAR

For several years past the facts concerning lynchings in the United States have been compiled by Tuskegee Institute in the Department of Records and Research, and the following data for the year 1927 is being sent out by the Principal, Robert R. Moton, with some comparisons made with reports of other years. According to the report, sixteen persons were lynched in 1927, as against 30 in 1926, 17 in 1925, 16 in 1924, and 33 in 1923. Twelve of them were taken from the hands of the law, six from jails, and six from officers of the law outside of jails. Four of them were burned to death, while two others were put to death and then their bodies burned. There were 24 instances in which officers of the law prevented lynchings, eight of which were in Northern and thirty-four in Southern states. In 18 other instances force was used to repel the would-be lynchers. Thus, 68 persons, 15 white and 53 Negroes, were saved from death at the hands of mobs. All those lynched were Negroes, the offences charged being for murder, 7; attempted murder, 2; rape, 2; attempted rape, 3; improper conduct, 1; charge not reported, 1. The states in which lynchings occurred and the number in each are: Arkansas, 3; Kentucky, 1; Louisiana, 1; Mississippi, 7; Missouri, 1; Tennessee, 2; Texas, 1.

WOMEN OF ICELAND BUILDING HOSPITAL

In recognition of their political freedom, the women of Iceland are engaged in their greatest joint undertaking. This is the erection of a hospital already under construction as the largest in the country. It is located at the capitol, Reykjavik. So writes Fru. Aslaug Agustsdottir, president of the Y. W. C. A. in Iceland. "Every year we celebrate June 19, the day we got our vote," writes Fru. Agustsdottir. "All through the years we have been collecting money for the fund on that day. We felt we could not show our appreciation better than by raising this fund." Women in Iceland have the same legal right as men to fill municipal and state offices. There is one woman member of the Atting, Iceland's Parliament. There are several women physicians and a number of other women have taken University degrees. While girls are employed as clerks and stenographers, most of the agricultural work and the cleaning and drying of fish for exporting is done by women. The Y. W. C. A. has a center in Reykjavik and is a member of the World's Committee, the international movement of the Y. W. C. A. It reaches women of many classes and occupations.

THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, Editor

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Now is the Time!

IN renewing his subscription a fortnight or so ago, a subscriber, whose name we do not now recall, appended a note of admonition. It was to the effect that since the Society of Friends is not responsible for running the government we would do well to leave it alone to make and execute its policies without our criticism. Such counsel has an old and familiar ring. When have not Christian spokesmen been admonished to preach the pure gospel and not meddle with public affairs that do not concern them? This we get and expect from politicians and certain business interests who have good reasons for wanting us to let the government alone—to leave it to them, in short! But isn't this a strange note for a Friend to be striking since Friends have rather consistently taken a position in the vanguard of government? Along with other good citizens, Friends *are* responsible for their government and should exercise that responsibility with watchful care and with such criticism as may seem needed. Our Friend will evidently feel that we are making a poor start in this, the first issue of the New Year, for we are under the weight of speaking a few plain words regarding a governmental policy announced at Washington.

We refer to the astounding naval program presented to Congress for approval. It is astounding, not because it is the proposal of the Big Navy interests from whom anything may be expected, but because it carries the sanction of the Administration. It is almost inconceivable that it should be so in view of the President's own utterances only one year ago. Speaking at Trenton at the close of the year 1926, at the sesqui-centennial celebration of Washington's crossing the Delaware, President Coolidge called for a new declaration of independence that would free our own and other nations from instinctive reliance upon military force for protection. He even went so far as to suggest that the United States, without waiting on international agreements, proceed single-handed, at whatever sacrifice, to set the Christian example of abstention from competitive arming while other powers arm. "I believe we are strong enough and brave enough," he declared, "to resist another domination of the world by the military spirit through our own independent action." Furthermore, he admonished his hearers that "altogether too much international relationship is based on fear." "Nations rejoice in the fact that they have the courage to fight each other," he said, and asked, "When will the time come that they have the courage to trust each other?"

In the face of such a lofty expression of Christian idealism, we have this amazing navy building project, the main features of which are presented elsewhere in this issue. Here are the expressions of two ideals as antithetical as the poles—and both given within one brief year; for who can read the outline of the five-year building program and not perceive at once that it is purely on a competitive basis with a view to making us lead the world in naval armament? Is this the way we are to teach and encourage nations to "have the courage to trust each other?" The vast project flatly contradicts our high profession as enunciated by the President himself one year ago.

Are we reading too much of imperialistic design into the proposal before Congress? Then let a representative of the Navy speak. In addressing the American Club in Paris on Thanksgiving day, Capt. R. D. White, our naval attache at the French capital, is credited with having made the following statement, it being given out that the speech was made with the knowledge of the naval department:

"The United States navy, nominally restricted to equality with the only other first rank fleet, is preparing itself to be in actuality superior upon the outbreak of the next war. In the next conflict we are preparing so that there will be only one point to be settled instead of fourteen, and that point will be, who is the victor? Our answer to that is to be, the United States."

Both general and particular issues of great moment are involved in the incredible step which it is proposed that our nation take. There is first the question of the policy of preparedness in general. This stupendous program is, of course, put forth by its advocates as a "defense" measure and as an insurance against war, as are all such military and armament projects everywhere. As for defense, against whom do we, the acknowledged first "power" of the world need to defend ourselves? Unless, to be sure, we entertain some high-handed designs that will naturally excite the fear and enmity of other nations. And as for the insurance idea, we recall that President Coolidge told the American Legion at Omaha two or three years ago that military preparedness never had kept nations out of war and never would! As General Maurice of England has said, "If you prepare for war, you get war."

According to a report made a few years ago by the United States Commissioner of Education, we are informed that the total endowment of all endowed educational institutions—universities, colleges and professional schools—in this country was less than $815,000,000. As one has expressed it, the richest country in the world has in the course of several centuries amassed and devoted to higher education less than the Administration of the United States proposes to devote to naval construction over the next five years.

Speaking more particularly, everybody knows of course that this big navy thrust is directed against Great Britain which is the nation having "the only other first rank fleet" referred to by Naval Attache White above. The excuse is that at the naval disarmament conference held last summer, Great Britain refused to come to our terms. Since that time, however, the British Government has in actual fact cut its navy building program very materially. And now we reply with this gigantic warship project! How shall a nation be judged—by profession or performance? Already officials of Great Britain's Navy League have issued a letter to the press in which they say: "No one can now say Britain started competition in armaments. If such competition does occur, it will have been promoted and commenced from the other side of the Atlantic." Thus, while we are still threshing over the question of who started the last war we are raising the question as to who may be charged with starting the next one! Verily we are sowing dragon's teeth for an unborn generation to harvest, even if we escape the harvest in our own day. Are we prepared to accept complacently the terrible responsibility that is involved in the proposed naval program?

We are frequently reminded that war between Great Britain and the United States is "unthinkable." The very suggestion of war between nations having so much in common does seem preposterous in the extreme. But the way to make it thinkable is to keep talking about it, and much worse, to act as if it is possible. The President is certainly overlooking a strategic opportunity for applying his finely expressed doctrine of trust. We are not only not pioneering in this pacific attitude, as he said a year ago that we were "strong enough and brave enough" to do, but we are not even following the lead of our sister nation, Great Britain, who has declined to go forward with her full naval building program. A correspondent in the New York *Times* sums up the situation in the following impressive words:

"We have been reading lectures on good behavior and good morals to every country in the world. We have been holding aloof from them because of reasons directly or indirectly connected with war and armaments. Yet we do not hesitate under the specious and hypocritical pretense of "defense" to ask the people of this country to contribute to the building of warships during the next five years more money than we have in the course of the centuries succeeded in getting together for the promotion of knowledge and the furtherance of education in our democracy.

"And to what end is this sacrifice demanded? There is not a country on earth with which we can conceivably go to war. We are as safe from attack or molestation as Sweden, Norway or Denmark—the safest nations and the most honest and outspoken in the world, alongside of which we should be proud to stand. 'Defense' is our alleged reason for naval expansion, but defense was the reason alleged for the creation of the German Army, and defense is the reason alleged for the maintenance of the English fleet and the French Army and the Polish Army and every other instrument of warfare in existence. We are trifling—and with no reason—with the same situation as plagues almost every nation in Europe. Our talk of peaceful intentions is hypocrisy in the face of such a program.

"The intelligence and the conscience of the country should revolt at any such preposterous proposition. At the moment when we rebuke Europe for its failure to disarm we are proposing to arm to the hilt, terrifying every nation in South America and making infinitely difficult the task of those abroad who really mean what they say."

What then? Isn't there something to be done about it? If so, we believe that even our Friend the critic would say that Friends should do everything possible to save our government from taking the fatal step proposed. In our various communities we should be discussing the situation, talking it over with our neighbors and creating an intelligent and an alert public sentiment that will quickly bring its impact upon Congress and the Administration. Certainly "now is the time for all good men" and women, including Friends, to bestir themselves in the cause of righteousness and humanity.

The Church and its Journalism

BY THE EDITOR

Given at the Five Years Meeting, October 24, 1927

IT would be strange indeed in this period of transition and adjustment in our social and religious life, if the journalism of the church did not feel the pressure of circumstance. In fact it is being ground between the millstones of worldly progress and denominational indifference. As a result, some of our religious periodicals, including those of distinguished records of service, are being laid away in the journalistic cemetery of disappointed hopes. On the other hand, other journals are making a virtue of necessity and are adapting themselves to the popular stride by becoming "bigger and better." It is a time, therefore, in which review and revaluation are timely.

In the discussion of this subject, we shall first survey the purposes and earmarks of good religious journalism in general, after which we shall speak more directly to some of the problems which we Friends face in this journalistic connection.

This preliminary query is pertinent: does the religious paper continue to have a real service to render that warrants the heroic efforts being made to keep it alive and alert? Past contributions, outstanding as they have been, will not suffice for the present test. It must perform an increasingly necessary service if it is to survive. Briefly, we hold that there remain for its fulfillment these paramount purposes:

1. To enrich and inspire the individual Christian life; to make it easier to withstand the temptations and sins that so easily beset us.

2. To help give the proper atmosphere to the Christian home; to supplement with the written word the spoken word of the ministry. It has a place, therefore, beside the family Bible. It has its own spiritual service to render in addition to that of helping the various agencies of the church perform their respective tasks.

3. To promote the distinctive principles of the denomination it represents, and thus to enhance the denominational strength. We would emphasize this function, and without apology in a day of much crying out against the sins of denominationalism. We are not pleading for a contentious, controversial, sectarian paper. How-

ever, the very fact of the existence of distinct denominations of the Christian faith presupposes in each case some outstanding interpretations of truth, for the clear declaration of which the denomination is responsible. In so far as it fails to uphold the standard of those principles, it is recreant to its trust and is thus weakening to that extent the Christian impact upon the world. It is here that the denominational journal should very strongly feel its trust.

4. To inform and educate the church concerning its own task. In a large measure the denominational paper carries the burden of all the church enterprises and those members are uniformly found to be most alert and intelligent who are its constant readers —including delegates to the Five Years Meeting!

5. To serve as an informing and unifying agency of the church as a news-paper.

6. To offer a medium of interchange of opinion and discussion on topics of common and pertinent interest.

7. To serve as a supplement to and a corrective of secular journalism; to stress the Christian point of view upon all social and public questions. Manifestly, this function is extremely important both as regards its influence upon the church itself and upon the public generally. It is the important function of ever sounding the high and unmistakable prophetic note implicit in the gospel of Jesus.

HANDICAPS TO FULFILLMENT

But how are these pertinent purposes to be performed? This is the perplexing question. With all the searching criticism that has been made of the public ministry, there is little doubt that the effective preacher will not soon fail of an audience. Where in the past he has spoken to his scores and his hundreds, through the medium of the loud speaker he may now address his thousands and his tens of thousands. While it is true that people still read, they are inclined to read as they run—and as they eat; and the religious journal is not altogether adapted for rapid transit or armchair lunch room service.

Other handicaps to the successful operation of religious journalism are rather obvious. Financial limitations are always present and in their wake comes retrenchment. This in turn renders the paper less attractive and less effective and makes it increasingly difficult to maintain a respectable subscription list. All this comes, of course, from the indifference of the church to the interests of its journalism—to its own interests, in short. The church paper saves others—itself it can not save.

Then there are so many men of many minds to be served—and satisfied. There is a variety of demand from a variety of constituents and all must be fed. On the one hand are the "babes" who never get beyond the milk diet and furthermore they insist upon milk that is certified! On the other hand are the intellectual epicureans who taste but daintily and superciliously. Happily, between the two extremes we have the more normal consumers who work at the task of the church sufficiently to develop normal appetites reinforced with good digestive apparatus of which they are unconscious.

Despite all the handicaps that might be named and in the face of the difficulties which we have suggested, the encouraging fact is that the Christian denominations of the country, realizing something of the situation, are rallying to the support of their church papers. A revived denominational loyalty, however, must be met by the papers themselves with renewed efforts to make themselves more adequate to the needs of the day. What are the requisites of effective religious journalism?

THE MARKS OF A GOOD CHURCH PAPER

First of all, it must be readable. There is no Christian virtue in being drab and dull. Its language must be virile rather than pious. It must popularize truth.

It must have individuality, vigor and aggressiveness. It must even have some *bite* to it. A well known American churchman said recently in writing of his ideal church paper that he wanted an editorial every now and then that would make him mad! In other words, he wanted the stimulation of an opposing point of view vigorously stated. He is a *rara avis* among subscribers—may his species increase!

It must be attractive in make-up and in appearance. It must appeal to the eye and the artistic sense as well as to the mind and to the heart. While form is not intrinsically so important as substance, it usually requires good form to render the substance fruitful. An effective and striking headline may be the making of a perfectly good article that would otherwise pass unnoticed. While the reader is not ordinarily conscious of the time and effort spent in making the paper attractive in its artistic arrangement, the general effect is such as to make it more readable to him. While it is true, as sometimes objected, that good printing is costly, a distinguished editor of one of our religious periodicals rejoins that poor printing is more costly.

It must be fair and sincere. It should not temporize, however, with the motto which we see emblazoned on a laundry wagon that makes its way about town: "We strive to do the impossible —please everybody."

It must have a sense of the prophetic—must rise to the ideals of what ought to be as against dealing merely with things as they are. We have here one of the most difficult as well as most important problems of adjustment—that of maintaining a proper balance between the prophetic and the practical. Religious and denominational enterprises have definite problems of work which tend to become institutionalized. They must be maintained and supported efficiently and as a result church benevolences must be tactfully cultivated. There is a tendency, therefore, to conservatism. While conserving the welfare of the denominational interests, the church paper fails largely of its greatest opportunity if it so gives itself to the needs of today that it fails to be continually bringing to its readers new horizons of righteousness for tomorrow.

A FRIENDLY IDEAL SET FORTH YEARS AGO

May we now turn to some of our own particular Friendly problems—and visions. At the Quinquennial Conference held at Indianapolis in 1892, Seth Mills of Western Yearly Meeting set forth in an address on Friends Literature his ideal of "a single, strong, rationally conservative, but thoroughly progressive journal, fairly representative of the whole." He characterized the paper he envisaged as "the compendium of the best current thought throughout our borders. It should embrace every department of Christian effort and research and become in itself a mighty agent for the highest culture of our people. Its correspondents, men and women of the most competent qualification possible, and of the most pronounced loyalty to the cause, should be resident in every field and center of Christian activity which claims our interest." In addition to portraying the faith and religious enterprises of the Society of Friends, its pages should embrace "current thought of the day, progress in science, in art, popular reforms, public charities, and so on indefinitely. Its editorial columns should discuss, from our standpoint, all the leading questions of the day, and furnish a comprehensive review of important phases of the world's work. It ought to be amply illustrated, and in every way of the best typographical workmanship."

While very considerable progress toward this ideal has been made since its expression thirty-five years ago, the goal is still far ahead of us. Although we might dissent today from some of its particulars, that magnificent ideal remains, at once our inspiration and our despair. Since it is desirable that we face practical problems as far as possible, let us look first at a few elements of "despair" that confront us.

Seth Mills himself named the primary problem in these words: "Under such an enterprise, there should be sunk out of sight in the beginning a sum of money sufficient to guarantee success. Union in purpose and sympathy throughout the entire church ought to produce the requisite fund and insure patronage that would place the ample support of the publication beyond a doubt." In comment it may be said that at least the question of financial responsibility has been "sunk out of sight."

HINDRANCES TO SUCCESS

The Society of Friends has not yet grasped the idea of the importance of a church paper for all. It remains to be demon-

strated that it will support such a paper. At the close of the twenty-five year period of our experiment in united effort, we are still too largely sectional in our interest and in our loyalties. Enlarging the organic fellowship has weakened our sense of responsibility. This is of course a universal tendency, but one that must be overcome, else we face the step of returning to Yearly Meeting or sectional papers.

Because a subscription price is charged, many Friends look upon the paper as a commercial enterprise for which they have no responsibility. It is not that at all. Students pay tuition at our colleges, but the latter are not viewed as commercial projects. Yet Friends virtually say of the church paper, we can take it or let it alone. That is not true, unless we say we can take the Society of Friends or let it alone.

No good church paper can be self-supporting. It should not be asked to be, carrying as it does the burden of all the interests of the entire church. At best, our group is a small one, widely scattered. A *big* subscription list is impossible and good paying advertising is therefore out of the question. Shall we continue to allow our church paper to eke out a precarious existence in the face of the tremendous opportunities opening today to an adequately financed Quaker journal?

As it is, instead of rising to these alluring opportunities we have been forced to continued retrenchment. Instead of a twenty and twenty-four page paper, we now have a sixteen page. This is inadequate. It is impossible to include certain important features and to develop others. Moreover, as a concerned subscriber recently wrote to us, the paper gives the impression of being thin. He meant that it has a lean and hungry look, although we try to make it appear neat and respectable in its poverty.

We are heavily handicapped in having no funds at our disposal with which to do the extra things that make the difference between mediocrity and distinction. We have little or no recourse to attractive illustration with which many papers are made so appealing. Much more important than this, we have to depend solely on voluntary contributions to our columns. We cannot command the best of our own literary talent; especially for certain articles and features for which our writers receive compensation elsewhere. They contribute generously now and then, but naturally, we do not get their best work. Occasionally, out of the depths of a living, burning concern, an outstanding contribution is made. An impressive example is the World News and Discussion section which has been appearing monthly since June and which has involved tremendous demands upon a busy, bread-winning life. The editor of a leading religious journal recently put it this way: "One of the reasons that I am hammering away for an endowment is to get the money we need to hire writers. The religious weekly never will get where it will not have to depend on much volunteer help. It ought not. That unpaid volunteer assistance carries a flavor of its own. But we ought to get where we can go out into the literary world and the religious literary world and hire special writers for special things."

James Wood gave succinct expression to the same thought at the Conference thirty-five years ago in the discussion of the ideal Friends paper. Let the editor address a letter to the prospective writer, he said, enclosing a check along with the request for a desired article. Such a letter, he continued, "will produce an article with his very best in it; it is no slipshod work; it is not worked in in a recess between other engagements, but it takes precedence." As an editor we are frank to say that this reads the most like a fairy tale of anything we have ever found in the printed proceedings of a Friends Conference! But it is a fairy tale that should come true.

INDIVIDUAL SENSE OF CONCERN NEEDED

Perhaps the thing we need most, however, is the quickening of an individual sense of concern and responsibility for the paper throughout the membership. If this quickening could only begin with our pastoral leadership! While in some cases the support from this source is all that could be hoped, it is lacking in others, and partly, no doubt, because of what is perhaps a mistaken conception of the primary purpose of a church paper. In speaking to this point, a veteran publisher says: "Generally the pastor instinctively judges the value of the paper primarily by its suitability to his own tastes rather than by its fitness to meet the need of his own people." While it is our desire to be helpful to both, the more particular ministerial needs cannot be adequately served in a paper of general circulation. That paper serves the church and the pastor best which serves the general membership primarily—"not to the exclusion of the minister, but with him."

But while increased interest on the part of our pastors is greatly to be desired, this responsibility should not be left solely with them. To the same extent that every loyal member is concerned for the church and its work, he should be concerned that its paper should be in every home. Yet in how many of our meetings is the paper enthusiastically and consistently urged upon the attention of all the members, and especially of new members when received into our Friendly fellowship?

FREE INTERCHANGE OF OPINION DESIRABLE

There is another big problem involved in the question of the general circulation and support of our church paper. Widely separated geographically, we are made up of groups of varying backgrounds and attitudes of mind. Hardly a question of faith or polity can be raised on which Friends do not differ considerably. Instead of welcoming the expression of the differing viewpoint we are too strongly inclined to resent it and make the paper pay the penalty of our resentment. As we have observed the free give and take of opinion in other denominational journals we have all but been forced to the conclusion that as individuals we Friends are particularly inhospitable to ideas other than our own. We do believe, however, that we are beginning to hang our mental latch strings out.

One effect of this inhospitable tendency of mind has become so seriously evident to us that it should be frankly faced. It is an axiom that true progress comes through interplay of conservative and liberal forces upon each other. Seth Mills said in 1892 that his ideal paper would be "rationally conservative but thoroughly progressive." It is a difficult adjustment to make. The official connection and its obligations to the *status quo,* insure the conservatism, but how can there be hope of real progress without also the rather free expression of more liberal opinion? But practically every such expression brings its protest, the Editor being reminded that he is editing an official paper committed to certain well grooved opinion and he must admit no other. Time after time, therefore, in order to keep the peace we have declined to publish articles submitted by progressively minded Friends, including some of the best talent in the Society of Friends. To them we have virtually been forced to hang out the sign, "Not Wanted." It follows that these Friends, especially the younger element, turn to other channels of expression and lose interest in their church paper and the organization it represents. While we have frequently been charged with suppressing ultra-conservative expression, the major suppression, if such it may be termed, has been at the other end of the scale. This fact and its serious significance have been very little realized. In short, we are gradually eliminating from our Quaker field of expression those who should be stimulating our thought and enriching our fellowship. If this tendency is not checked, the effect upon our future as a religious group is obvious. Instead of scaling down to the level of the least common denominator of Friendly thought and experience we should be seeking the wider areas of new discovery. Friends have long been known as seekers and publishers of truth in the real prophetic sense. We are not implying that all liberal expression is prophetic, but hold that in curbing it we are stifling the free spirit of inquiry and speech, without which there can be no true progress. Are Friends willing to accept the consequences of such a policy? The issue is in their hands, rather than in those of the Editor or Publication Board.

Long as it may have seemed, our bill of particulars of "despair" is by no means complete. We are not unmindful, for example, that we have not spoken of the editorial limitations involved. Since there are never wanting volunteers to point these out, however,

we may take them for granted and turn, in conclusion, to the obverse picture—that of inspiration.

OUR HOPE AND OUR INSPIRATION

And what a brilliant picture it is! It is trite to say that never was there such a day as this for heralding the Quaker interpretation of the gospel of Jesus. But it is too *true* to be trite—too marvellously true. In the words of the great South African statesman and seer, world civilization has struck its tents and is on the march. It is going out, but not knowing whither. It is seeking its way through the wilderness of interracial pride and bitterness, of international suspicion and fear, of national selfishness and arrogance, of industrial strife and destruction, of personal unrest and distraction. We are all floundering together through these wilderness wastes, seeking the frontiers of a better order. Never more than now was needed the authoritative, persuasive voice which can say, "In this direction lies the way out."

Throughout our Friendly history we have had our prophets, and our performers, who, catching a double portion of the spirit of Jesus, have pointed the way out toward the delectable mountains of peace and truth. But within the past decade we have been permitted in a remarkable way, as a *group*, to point the way out of the wilderness of world war and despair. However unworthy, we have won a hearing if we have anything to say and are prepared to say it.

How alluring the opportunity which thus presents itself! What an opening for a great journalistic venture! What could not be accomplished with a paper prepared to take its place with the leading religious journals of our day? Such a journal as would first command the attention of Friends and stimulate them to fresh devotion to our Christian ideals; such a journal as would also attract the notice of the general public and help draw attention to those truths which we hold so essential to Christian progress. The very thought of such a venture makes one fairly tingle to his very finger tips!

In short, what we need is a paper so maintained that it will be able to mirror the human relationships of the world and continually focus upon them the penetrating and healing light of the spirit of the living Christ. This is our inspiration—and something like it must come to pass if the Society of Friends fulfills the world-wide mission it is finding for itself. Within the last ten years we have greatly lengthened our tent ropes. We have yet to deepen our stakes through a more thorough and general cultivation of mind and inspiration of soul. Indispensable to this cultivation and to this inspiration is the prophetic voice of the Quaker journal that was so clearly envisaged thirty-five years ago. Is not the time for fulfillment at hand?

Cruisers or Treaties

BY RICHARD R. WOOD

NAVAL expansion on a stupendous scale is vividly contrasted with conciliation and arbitration in two measures before Congress and the people of the United States. The Navy Building Bill would provide for the construction of 71 warships, costing at least $725,000,000, over a period of five years. Senator Capper's Resolution urges the acceptance of the proposal of M. Aristide Briand, Foreign Minister of France, that this country make with France a treaty renouncing war as an instrument of national policy as between the two nations. Mr. Capper's Resolution goes farther and proposes making similar treaties with other like-minded nations.

THE NAVAL PROGRAM

Secretary of Navy Wilbur submitted to Congress with the Navy Building Bill a letter describing the program. In this letter he gives the following table:—

UNIT VESSEL	UNIT COST	NUMBER
Light cruiser	$17,000,000	25
Destroyer leader	5,000,000	9
Submarine	5,000,000	32
Aircraft carrier	19,000,000	5

Simple arithmetic shows the cost of such a program to be $725,000,000. Secretary Wilbur, however, says, "The estimated cost of the proposed building at this date is merely speculative....As the program develops the characteristics of the vessels to be constructed will be changed to meet more modern conditions. It is impossible to accurately estimate the labor and materials costs several years in advance."

THE PERIL OF ARMAMENT RIVALRY

The enormous cost is not the most serious aspect of the program. "We can afford to spend much money, although we may not like to spend it," says the Baltimore *Sun*, "but there is no nation on this earth, however rich and powerful, that can afford to assume responsibility for stimulating a new armament race such as the world endured in the fateful years before 1914. And we can expect no less responsibility if, in this time when Europe's best thought is valiantly combatting her militarists, we cast the weight of our example on the side of stupendous armaments."

An increasing number of experienced military men have come to the conclusion briefly expressed by Sir Frederick Maurice, Director of Military Operations of the British General Staff during the World War, in his famous sentence, "I now believe that if you prepare for war you will get war." Sir Edward Grey, British Foreign Secretary from 1905 to 1917, sums up his conclusions thus: "The lesson of European history is plain. It is that no enduring security can be found in competing armaments and separate alliances; there is no security for any Power unless it is a security in which its neighbors have an equal share."

Sir Edward describes the futility of armaments in another interesting paragraph: "Armaments were intended to produce a sense of security—that was the justification put forward in defense of them. What they really did was to produce fear in everybody. Fear causes suspicion and hatred. It is hardly too much to say that, between nations, fear stimulates all that is bad and suppresses all that is good."

Fear of England and irritation at the British Cabinet's attitude toward the Geneva Naval Limitation Conference last summer underlie much of the support of the Navy Building Bill. It is generally agreed that the demands of the British Admiralty had much to do with the failure of the Conference to accomplish anything. Lord Robert Cecil resigned from the Cabinet in protest against its attitude. Since then, a marked reduction in the British program has been announced. Three cruisers were to be started next year, one of 10,000 tons and two of 8,000 tons. It has been decided to build one of 8,000 tons and to omit the others. "You will find England in a panic of peace," is the way a veteran British journalist summed up the state of mind of that country to the American correspondent, Frank Simonds. Disarmament is the platform that the Liberal Party has taken in its attempt to return to power. This indicates the temper of England more accurately than any speech, editorial or resolution.

POTENTIAL TRAGEDY

Under these circumstances, for the United States to start an enormous campaign of naval expansion would be sheer tragedy. Such a campaign would be interpreted as directed against England.

There is much misunderstanding of the relative strength of the British and American navies at the present time. It is easy to say that England has 39 cruisers and the United States only 10, and that therefore this country must build. But that does not give an accurate picture. Of England's 39 cruisers, 33 are of less than 5,000 tons. Fifteen of these are already ten years old. Of cruisers between 7,500 and 10,000 tons, the United States has ten and England only six. Four of these six are somewhat larger than ours, but ours are faster. England's 33 little cruisers are somewhat balanced by an American superiority of 81 in destroyers.

The proposed Navy Building Bill, if carried our promptly, would give the United States, by 1933, 43 cruisers of the 7,500 to 10,000 ton class, against 27 such vessels for England. Such a program would seem hardly necessary, even if we needed absolute parity with England on the sea.

Merely to oppose naval plans is an uninspiring task. The people of the United States are in the position of choosing between two philosophies and two methods. They can choose the naval program and a policy based on force; or they can choose the other way, offered by Senator Capper's Resolution and M. Briand's proposal, and can start on a policy of making treaties with other countries renouncing war as an instrument of national policy, agreeing in advance that they will not fight, providing for arbitration or conference in case of difficult disputes, but pledging themselves, even in case the difficulty can not be settled at once, not to fight about it.

Hearings on the Navy Building Bill will probably be held soon after the holidays. Disagreements about policy within the Navy Department have weakened public confidence in the Department's judgment. Tax reduction and naval expansion are mutually exclusive, in the long run. Congressmen are therefore likely to be susceptible to expressions of feeling among their constituents, and Friends have a good opportunity to make their desires felt.

Instead of merely disapproving naval expansion, one can now point out that treaties are a better guarantee of peace than cruisers, that security and economy both demand friendliness rather than violence in national policy, and that the American people would rather make treaties to prevent war than pay for cruisers to fight them.

The American Friends' Service Committee, through its Peace Section, is watching the congressional situation closely. When either measure comes up, it will ask for telegrams and letters. Meanwhile it would encourage all Friends to let the representatives know that they agree with President Coolidge's declaration that "this country has definitely abandoned the old policy of international relations based on fear and force, and is definitely committed to the new policy of international relations based on fairness and friendship."

Child Life in Kavirondo

BY MYRA COPE BOND

This is the second in the series of articles on Child Life on Friends Mission Fields. It will be continued in next week's issue of THE AMERICAN FRIEND.

African children live very near to Mother Earth. This particular part of Africa is mountainous and the children of whom I am writing live in the Highlands between Lake Victoria and Mt. Elgon. It is a beautiful country with its hills and valleys in many shades of green, dotted with tan colored thatched huts. The sun shines brilliantly and hot in the forenoon during most of the year, while the heavy rain and sometimes hail beat down unmercifully in the afternoon. While it is very hot in the sun during the day, the rains cool the atmosphere rapidly, and that together with an altitude of 5300 feet make the evenings and nights quite chilly.

The natives live in mud and thatched huts. These are usually built on the side of a hill, partly for protection from wind and partly, possibly, for drainage. A hut is about twenty-five feet in diameter. The front door leads into a room where the people sit or eat and where they grind their meal. The cooking is sometimes done in the same room and sometimes in a smaller room partitioned off with reeds. The food is prepared in earthen pots set on three stones over a small fire. The rear of the hut is set apart by a reed partition or poles driven into the ground and there the cattle, sheep and goats sleep. Overhead in this part of the hut the family usually keeps a good supply of wood, on top of which the chickens roost and occasionally some of the children sleep. The floor is very hard, having been dug up, mixed with clay and water and beaten with sticks until very compact and hard. It is "varnished" with cow manure which keeps away jiggers, fleas and other insects. There is a small door two or three feet high, in the back of the hut. The roof overhangs the sides of the hut about three feet and a ditch runs around the hut to drain away the rain.

Uusally there are bananas growing at one side and back of the hut. In front is a large cleared space where grain is dried and threshed out with sticks. Most of the family activities are carried on in this area. The large grain bins usually stand near this door-yard. Here also we see the three sacrificial stones covered with a thatched roof. Just beyond the yard are the gardens or tiny fields where are planted corn, sweet potatoes, and Kaffir corn. The patches are separated from each other by shallow ditches. Besides these smaller gardens the natives often have larger plots of ground some distance away.

THE BIRTH OF AN AFRICAN BABY

A child is usually born outside at the rear of the hut, amid much excited talking and gesticulating on the part of the old women and shouting of children. It is greeted by a large gourd full of cold water being sprinkled on its body with leaves and a big whiff of tobacco smoke puffed up its nostrils from an old woman's pipe. It is laid out on a bunch of leaves and left to shiver until some one picks it up and carries it into the house. There the mother or some old woman sits, warms her hand over the smoky fire and presses the baby's head and body to warm and dry it. There are many customs and superstitions connected with the birth of a child. It is always sacrificed for and various charms are tied on its neck and wrists. A string of beads tied around its waist serves as a dress. When a mother has lost several children at birth, she refuses to claim the child, so a small hole is made in the side of the hut through which the child is thrust and some old woman receives it, going away down the path as if to throw it away. Presently she returns and entering by the door, offers the child to its mother with the remark that she has found a stray child on the path and knowing the mother has no children living she brings her this one. It is received and "adopted" into the family. In this way they hope to fool the spirit who has caused the death of previous children.

Babies nurse the mother but the natives think they need more food than that, so from birth sufficient gruel is forced down their throats, to distend their stomachs noticeably. For this reason most children's abdomen are enlarged and many suffer from stomach and bowel disturbances. Babies are also fed ripe or cooked green bananas. These are first mashed up in the mouth of the mother or nurse girl and then put into the baby's mouth. After the baby is three or four days old the mother goes about her work in the garden and the baby is left during the day with a nurse girl five or six years of age. When it is hungry the nurse girl forces the gruel down its throat by holding its nose. She may chew up some banana for it. After a child is a year old it is fed bananas, Kaffir corn, or corn mush, sweet potatoes and other food eaten by its elders. The children eat roasted corn, sweet potatoes or bananas in the morning. In the evening they eat a large quantity of thick mush with greens or meat broth. There is no very regular time to eat, although families usually eat about dusk. During the day no attention is made to feeding the children. They eat when they get hungry and wherever they happen to be. Either a child roasts his own corn and banana or begs some from other children.

A baby wears no clothing except the string around its waist. Not many small children wear clothing. Most children wear a loin cloth now, usually an old rag torn from a blanket or shirt and tied around the waist.

THE LOT OF A SMALL CHILD

As soon as girls are old enough to carry a baby about they care for their baby brothers or sisters or some relative. They

sit about the outside of the huts and hold the babies while they sleep or play together while the babies crawl or toddle about. Many times babies crawl, roll or fall into the fire and are badly burned. Careless nurse girls leave the babies lying about on the ground covered with flies.

Some children live in clean homes where they are required to bathe in the streams occasionally, while others are very filthy, having no bath and being covered with many layers of dirt. The clean homes have the doorways and floors smeared with cow dung every few days, but a dirty, lazy housekeeper leaves it undone and fleas and jiggers breed in the dust and dirt. Then the babies and children get jiggers in their toes and fingers. The babies usually begin to walk fairly young, but they are carried about on the hip much of the time until they are pushed aside by a new baby. Girls learn to help about the housework such as grinding the grain on the grinding stone, carrying wood and water, sweeping and weeding the garden. They do more of this work when they have passed the age of nurse girl. Girls are taught to be shy but stubborn. They are often the slaves of their fathers and brothers. They have to carry heavy loads of water and grain. When they are nine or ten years of age they are tatooed. Some want more than others. All have a bit over the stomach. Others go to the extreme of having the back, abdomen and forehead covered with large tatoo marks. This is done by a man specialist. The girl is held down by force by several men while the specialist digs holes in her skin with the point of a rusty knife.

(To be continued.)

CHRISTMAS AT NEW CASTLE

New Castle, Indiana, Friends continue their good work. A full program was put on with the beginning of the new church year. Family night was observed in October with a pitch-in supper and a social time was enjoyed, after which motion pictures were shown. All look forward to these times of mingling together and getting better acquainted with each other. The men of the church are having monthly suppers, followed by an interesting program. A Junior Church was organized with Bertha Ratcliff as their efficient leader which is growing in numbers and interest. The Bible School has new officers and there is an increase in attendance and interest. All of the organizations are doing good work. The pastor, R. Aaron Napier, is preaching a series of sermons on Quaker History and Church Discipline. Christmas was very fittingly observed with a Christmas message by him, and at night songs by the children and pictures on "The Prince of Peace." This is R. Aaron Napier's sixth year as pastor.

Purpose concerns the whole life of each person in all the world and can only be realized in unity with God—HENRY T. HODGKIN.

CLASP HANDS ACROSS THE ATLANTIC

A Message of Greeting and Fellowship From the Friends Service Council

The American Friends' Service Committee desires to share the following message of greeting and fellowship from the Friends' Service Council with all Friends in America. It is a message to all who have had a part in the great outreach of Friends during the past thirteen years.

For the first time since Friends began to migrate to the new world, a real sense of unity and fellowship among all who call themselves Friends has developed. This means that there is not only a better understanding of the problems that face us, but a recognition of the fact that by working together we can do greater things than ever before. Acquaintanceship has not only revealed our weaknesses, but also our strength. We now know something of what we can and cannot do. English Friends are closer to some of the great sore spots in the world than we; therefore they are more keenly interested in proclaiming the healing message of the Christ.

We in America can feel that our message will be more effective because of the world-wide interest of our English and Irish Friends. We greatly appreciate the spirit of fellowship which we have with them, and the opportunities for greater service that are ours because of what they are doing.

WILBUR K. THOMAS.

The American Friends' Service Committee
Philadelphia, Pa.

Dear Friends:

You will be interested to know that on November 4th last, this Council came into being, the work carried on by the Friends' Foreign Mission Association in China, India, Syria, Madagascar and Pemba being amalgamated with the work in Europe of the Friends' Council for International Service. We have thus achieved in organization a unity of that part of the service of Friends throughout the world which is under the care of London and Dublin Yearly Meetings. A formal meeting was held on November 4th, but we are meeting to-day in full session for the first time and desire in so doing to send to you a warm greeting of affection. We know that for a number of years now you have worked in close cooperation, first with our War Victims Relief Committee in the Relief work in Europe during and after the war, and later with the Council for International Service, building up step by step a common and permanent service of Friends in many countries on the Continent of Europe. As British and Irish Friends we have deeply valued this cooperation which has brought so many of us into a close fellowship and in which we have often forgotten our national distinctions and remembered only that we were all Friends working together as one Society.

Our most earnest desire is that this happy cooperation in Europe may see an extension to other fields as time goes on, especially perhaps in India and the Far East. We watch also with deep interest your work in your own country and in Central America and are glad to think that the many visits of Friends keep us constantly in touch with your wide-spread service, in which we feel to have a very real part. It has been a joy to us that both your Chairman and General Secretary have been able to visit us in London during the past year and that one of our Secretaries has just been in the States. We hope for other visits in the near future.

Looking forward to a deepening relationship in our common service for the Kingdom of God,

On behalf of the Friends' Service Council of London and Dublin Yearly Meetings,

(Signed) M. CATHARINE ALBRIGHT,
CARL HEATH } General
HARRY T. SILCOCK } Secretaries."

Friends House, Euston Road,
London, N. W. 1.
December 1, 1927.

FRIENDS INSTITUTE HAS GOOD YEAR

The Annual Meeting of the Friends' Institute, Philadelphia, on Eleventh Month fifteenth was addressed by Elihu Grant, recently returned from Palestine, concerning the excavations of the hill of Mispah, in which he took part. This marked the completion of a full and active year for the Institute. Throughout its forty seven years existence it has always endeavored to be of service to Friends from all parts of the world who come to Philadelphia. But in recent years the scope of this service and the number of visitors to 20 South Twelfth Street have been greatly increased by reason of the location of the American Friends Service Committee office in the second story of the building. During the past year we had Harry T. Silcock, Edward Jacob, Daniel Oliver, Nancy Babb, Montclair Hoffman, William Wigham, Harold Peterson and Hans Gramm with us for longer or shorter periods.

Although English, Irish, German and Australian Friends, as well as those from the west, use the institute for a headquarters from which to go forth on their respective missions, it also provides a rendezvous for Friends living in and near Philadelphia. The large reading room furnishes a place where many Friends come to meet their friends or to spend spare minutes reading from the wide selection of periodicals available. Further its rooms in which committees meet have proven very popular. Three hundred and sixty-six committees met at the Institute during the past year, an average of more than one a day. Among the committees which meet there regularly, those of the Service Committee, the Westtown Committee and the Mission Board are carrying on activities which vitally affect not only

the interests of the membership of Philadelphia Yearly Meeting but the whole Society of Friends as well.

The Institute was originally formed "for a closer acquaintance among the Young Men connected either by membership or community of interest with the Society of Friends for mutual benefit and cooperation in literary, philanthropic and religious work," and consequently it is quite natural to find it cooperating to the extent of sharing office and secretary with the Young Friends Committee. During the past year the Young Friends Committee drew up a questionnaire on the State of Our Society to which it secured answers from most of the young Friends groups in Philadelphia Yearly Meeting (Arch Street), handled a large part of the preparations for the Young Friends' Eastern Conference and sent a delegation of young Friends to the Young Friends Conference at Oskaloosa.

This work is made possible by the generous and loyal support of a small number of Friends who are members of the Friends Institute, some of them scattered as far away as California, and by a still smaller number of these on which the final responsibilities fall. In reviewing the past year's work it is evident that it has been of value, both to its members and to many who are not members of the Institute in Philadelphia and elsewhere. Its service is gladly given to all Friends, and it rejoices when opportunities to be helpful occur. In return it would appreciate generous support.

CARTHAGE ACTIVITIES

The Carthage, Indiana, monthly meeting of Friends is enjoying a steady growth in all departments of work. Two new adult members have been added the past month, and the average attendance of young people in training on Sunday nights is forty-two. The re-wiring, adding and rearranging of the new light fixtures both inside and out, which is now completed, has added much to the comfort and appearance of the meeting-house. The pastor, F. C. Guyatt, is chaplain of the Soldiers' and Sailors' Orphans Home three miles away, which position he has filled since September last, conducting services every Sunday afternoon for over 450 boys and girls. He also conducts a Bible Study class for the colored people of the community every Monday night. The Ministerial Association, of which he is president, gave a touch of the Christmas spirit to ninety-two children, colored and white, in a community Christmas party on the afternoon of December 24. The Bible School Christmas entertainment was on Christmas night when the pastor gave an illustrated lecture on "The Other Wise Man" by Henry VanDyke. In preparation for the Church Vacation Bible School to be held next summer, plans are being made for a teacher training class.

There is no great achievement that is not the result of patient working and waiting.

MAKES AN EMERGENCY APPEAL

News Notes from A.F.S.C. Offices Indicate Opportunities for Much Helpful Service

There is a great need among the women and children in the families of the striking miners in Western Pennsylvania, Eastern Ohio and West Virginia. Friends who are interested in collecting good warm clothing suitable for distribution for girls and boys, men and women, should send their contributions to the warehouse of the A. F. S. C., care of Elizabeth G. Maro, 15th & Cherry Streets, Philadelphia, Pa. The Service Committee will forward these contributions to relief agencies which are already at work in the different fields.

This is an emergency appeal! We have just sent letters to the Friends Sewing Circles telling them that we would be very glad to forward clothing to Daniel Oliver's orphanage in Syria and the Kobryn Orphanage in Poland, which is under the management of Friends, and to schools in the South. A number of groups have already responded. We are shipping this week a consignment of about 17 bales to Syria, but we feel that Friends will want to send contributions immediately to help alleviate the distress in the mining districts.

We are preparing for publication shortly an article dealing with this situation which we want to call to the attention of Friends everywhere.

PRODUCES PENN PLAY

Many Friends in America, through their work in Germany, either know personally or know of Alfons Paquet. He lives at Frankfort-au-Main. He is one of the staunchest helpers of the Quaker Heim at Frankfort. Recently he has brought out his play, "William Penn, Founder of Pennsylvania." Marian C. Fox, an English Friend in writing about this, says she is sure it will interest Friends, especially those who know him personally, to hear of such a play being not only written but performed in his city. His play brings out as the Frankfurter Zeitung said, "Penn's unqualified peaceableness in face of every conflict." It was performed for the first time in the Schauspelhaus in Frankfort, November 19th. It was very well produced and the theatre was full, and the author was many times recalled.

The play opens in Newgate after the great trial of Penn and Meade. It shows the growth of an idea of a land of freedom across the seas, and Penn's resistance to all attempts to turn him from his purpose. It brings in his connection with Frankfurt and with the German communities who found refuge and liberty of conscience in Pennsylvania. It culminates in the great meeting with the Indians. It moves on through discouragements and the machinations of evil doers to a peaceful close—a tragedy that is no defeat.

Clyde Milner of the Earlham College Faculty is studying in Germany this winter. A letter from him the other day tells of the private school for the study of German which has been started by Dr. Blassneek who helped the Quakers with the child feeding in Germany. Dr. Blassneek is very anxious to get in touch with all Friends traveling in Europe and those wanting to study German. His school which is at Koln-Junkersdorf is a large country house with comfortable rooms and conveniences, tennis courts, open air swimming, etc. and is not far from the University, theatres and opera of the city. The terms are two and a half guineas per week.

Crystal Bird will be in Philadelphia until February first, at which time she will go to Indiana with headquarters in Richmond, where she will visit the Monthly and Quarterly Meetings for six weeks. She plans to spend April in New England and will be back in Philadelphia for the late spring. Because so many Friends have been unable to hear Crystal Bird and others want to hear her again, the A .F. S. C. will hold an open meeting for her at 15th and Cherry Streets at 8 p. m. on Thursday, January 26th.

INTERNATIONAL DEBATE ON RACE QUESTION

On Wednesday, December 14th, the Lincoln University Debating Team met the British Union Team which was composed of students from the University of London, the University of Reading and the University of Edinburgh. The meeting was of most unusual interest and was held at the Mother Zion A. M. E. Church in Philadelphia. The subject of the debate was, "Resolved, That the Attitude of the Anglo-Saxon Race Toward the Colored Races Under Its Control is Unethical and Prejudicial to Progress." The Lincoln University team supported the affirmative and the British Union Team supported the negative. The Lincoln Team cited South Africa and India as typical examples of the exploitation of the Anglo-Saxon race. The negative speakers called attention to the fact that the motive behind the control of the colored races by the white race was one of trusteeship rather than one of superiority. No decision was given of the debate. The British Team came to the United States to make a tour, and Lincoln University is the first team from a colored college which it has met. The English team debated with Boston College and Boston University shortly after their debate with Lincoln University. Both teams showed a fine tolerant spirit and undoubtedly a wider understanding of the problems of both races was achieved by this contest.

BOOK REVIEWS

Readers are urged to order all books through the Friends Book and Supply House, Richmond, Ind.

NEW STUDIES IN MYSTICAL RELIGION

By Rufus M. Jones

The Macmillan Co., pp. 205, price $1.75

The Ely Lectures delivered last spring at Union Theological Seminary, New York, are now available in book form and bear the above title. All who have learned to appreciate the writings of Rufus M. Jones will want to read this, his latest book, which gives the cream of his best thought in the realm of mystical religion. As a Christian philosopher he approaches the subject, recognizing the limitations of the empirical scientist and of the modern psychologist, to "find solid ground for the position that the central *values* of human life carry objective reference, at least as certainly as do our perceptions of external objects," and claims that "one of the best ways to make a contribution toward a final settlement of these issues is to clarify still further the real nature of mystical experience and to link it up with the social, the ethical, and the practical aspects of life." It is as a practical mystic he would direct the thought of the reader to an appreciation of spiritual relations, to a recognition of God, and of a normal, high-power life abundantly possible to those who walk with Him. "God reveals himself in many ways, and any way that lets his life break through and form the atmosphere and spirit of a village, of a church, of a school, a college, a Sunday school, or a home is a revelation of God, and the person, who is in some sense the fresh, present-day organ of the life of God, is just so far a practical mystic."

A racy introduction of fifteen pages gives in brief the scope of the field to be considered and acknowledges with appreciation the contributions from the masters in different realms of thought. An attempt is made to define the mystical element and to warn against the mistaken conclusions of abnormal minds in an effort to "settle dogmatically the problems that arise out of experience of spiritual values." Consequently, mysticism has too often been treated as "a mysterious and supernatural wonder, and not as something that is bound up with normal, healthy daily life." In experiencing beauty there is surely something present beyond what senses report and "the mystic merely pushes his claim still farther and insists that his experience reveals the fact that the inner self has a spiritual environment in which it lives and moves and has its being."

The six chapters deal respectively with phases of the subject as indicated by the following titles: "Mystical Religion and the Abnormal," "Mysticism and Asceticism," "Mysticism and Religious Education," "The Bearing of Mystical Experience on Organization and System," "Mystical Experience and Organization," and "The Testimony of the Soul." Certain abnormal traits have caused some to leap to "the conclusion that religion is a mild form of mental disease," but "if mysticism were nothing but a series of trances or ecstatic states, it would surely be a doubtful asset for religion, and we should be hanging our hopes on a flimsy cable." Rather is "mystical religion satisfied with nothing short of complete spiritual health and fortification for energetic living." We must take religion for what it intrinsically is, "a way of correspondence with God, a source of spiritual energy, a spring of joy, a burst of inspiration, an organizing power, the begetter of undying love." For the mystic, religion is an end in itself, one of those "over-brimming realities—beyond the mechanical order of things—which is good not because we can cash it in and use it, but because it is good in itself, its own sweet reason for being."

Differentiating between right and wrong forms of asceticism, the author concludes that the largest sum of ascetic suffering is "probably due to the stern requirements of some more or less abstract theory." The points made are strikingly illustrated by historical characters in review that carry conviction. "The only forms of ascetic practice which are legitimate for a sound-minded mystic are forms that minister to self-discipline and that have to do with the athletic training of the soul for its daring adventures in the heights." In the study of religious education, he insists upon a new emphasis. "We have spent much precious time with the husks and the fringes of spiritual truth; now the hour has struck for us to focus upon the center and refresh ourselves with a knowledge of the innermost realities by which we live." Religion draws upon the whole nature and all the resources of man's complete life, and the process of education should be pushed "very much farther back toward the headwaters of the child's life."

The effect of organization and system on the Christian church is shown to be the outcome of the existing conditions in the world of the time rather than of Christian experience as a way of life. The systems were the elaborate constructions of abstract logic and "taken over very largely from existing faiths and forms, and adapted to fit the slowly maturing purposes of the builders of the imperial church." But man cannot live by schemes and systems alone any more than he can by bread. The type of organization existing in the church forced mysticism to confine itself to an individualistic form, although it flourishes best in a group. The original idea of the church was a spiritual fellowship and Pentecost illustrates a group mystical experience. The movements in the thirteenth and the seventeenth centuries are also cited as examples of new forms of mysticism, not of solitude and self-seeking, but of sharing life with others, "a service in which understanding and love penetrate the contribution that is made with an unmistakable perfume."

The closing chapter on "The Testimony of the Soul" is a mighty climax to these studies in the verities and realities of religion. From self-consciousness on one hand, and a world of impersonal phenomena on the other, an insoluble intellectual problem has developed, a dual situation confusing for want of a right approach. "Subject and object are intelligible only as aspects within one deeper unified consciousness." In actual experience the mind and the world are in mutual and reciprocal relation. The moral ground of the soul differentiates between right and wrong, and "the voice of duty in its highest sweeps carries with it essential confidence in the eternal nature of things." When the soul loves and enjoys truth and beauty and goodness, which have significance only for an appreciative spirit, it "thereby bears its testimony to a spiritual reality as the ground of ideal values, as the source of these intrinsic qualities." "The process of reaching new levels and profounder deeps of being is both an outward and an inward process" and the mystical capacity in us for "overpassing what *is* and of living forward into what ought to be makes us essentially religious beings."

This exposition to be fully appreciated should be read carefully from cover to cover and measured in terms of personal experience to verify the claim that practical mysticism is actual Christian experience. While it is "full of the fruits of learning and scholarship" it is written for the general reader who is interested in the heroic adventure of vital religious experience, the urge toward goodness that finds its counterpart in God as revealed in Jesus Christ.

THE MAKING OF LUKE-ACTS

By Henry J. Cadbury

The Macmillan Co., pp. 368, price $3.00

The careful, conscientious student of the New Testament will appreciate the scholarly treatment here given to the writings attributed to Luke. The sources from which the material was drawn and the processes that entered into the production of "The Gospel According to Luke" and of "The Acts of the Apostles," as we know them in their English dress, are laid bare by one who has made himself thoroughly familiar with the known facts and has set them forth here in splendid fashion. Every aspect of the two books or, more correctly, the two parts of the same work, is here surveyed and illuminated by "relevant information and mature judgment." In order to understand and appreciate this historical work in

its two parts, the four main factors which enter into its composition are considered, one after another. These are: (1) the accessible materials; (2) the conventional media of thought and expression; (3) the author's individuality; and (4) the conscious purpose. Each of these chief factors which enter into the complicated processes of authorship has a section devoted to its elucidation as applied to the study, analytically and synthetically, of the way in which the wealth and excellence of the material on which Luke worked was organized and developed to become one of the greatest historical productions extant. "Indeed, few contemporary writers of history can compare with this author in variety, rapidity, condensation and wealth of material."

The first-hand impression of eyewitnesses, the oral and the written transmission of historical material are stages in the history of all ancient tradition and they are here used as windows through which to see the author at work. Motives and forms in transition and the written sources, as the Gospel according to Mark and the sayings of Jesus, are determining factors recognized in turn. The common language of the time, the literary types and popular forms of expression, the uses of available material, speeches, letters and canticles of predecessors, are considered in the light of the final product which "shows less of the composer and more of tradition than much ancient and modern literature, but the literary aspects are unmistakable and are fully in accord, as far as they go, with contemporary prose writings." They may, therefore, be "appropriately reckoned among the formative factors of Luke's work." The material is "the spontaneous creation of a group, and the ultimate scribe is satisfied to set down the material as it has come to him."

The third part is a study of the author's personality as a significant factor in the resultant character of the work. Not only his language and style and secular interests, but his attitudes, social, religious and theological, leave their distinctive impress, an unconscious self-revelation, that may be readily recognized by a careful comparison with other writers in the Christian era. His emphasis upon the prayer life of Jesus, the prominence of women in the Gospel story, the touch of human sympathy akin to the physician, which has caused some to place him in that profession, make interesting studies of the individuality that has influenced the writing.

The object, plan, scope of the task and approach to the subject are channels for study of the author's purpose. His materials passed through a medium of motivated succession that attention might be fixed upon Jesus, his work and ministry, his victory over death and the gift of the Spirit upon believers for witnessing, that men may know the solid truth of what they have been taught. His own interest was not only plain history, but edification.

The closing chapter on Authorship and Accuracy is a recapitulation of the whole study in which "the purpose has been description and not argument." The name of the author, the time and place of writing are left indefinite for want of sufficient verification although the "tradition ascribing the work to Luke is weighty and not merely a patristic conjecture based on New Testament references to Luke." "It is far more important to know the personality of the author than his name, to know his purpose in writing than his profession, to know the technique of his age than the exact year, to know his position in the transmission of history than his habitat."

This study of the growth, selection and molding by tradition of the material which entered into the making of Luke-Acts helps the reader to understand that it was "the inevitable growth of given seed in given soil, the seed being the historical facts, the soil the environment of Christian faith and piety." One turns again to these portions of New Testament Scripture to enjoy more fully the method and the message of the man who has given them "an element of historical certainty and human interest," centering our attention on Jesus Christ and on the Holy Spirit at work in the early Church, qualifying witnesses to the truth as revealed in Him.

MARION FIRST FRIENDS

The month of November was Loyalty month for the membership of the First Friends Church at Marion, Indiana. The first Sunday in the month, the members were given cards which had all the services of the church scheduled and during the month these cards were punched for those attending services. Twenty-seven members attended all the services, sixteen missed but one or two services. The attendance at Sunday school averaged over three hundred.

The second week was Father and Son week. The service on Sunday was appropriate for father and son and special musical numbers were given. On Friday, a hundred and twenty fathers and sons were guests at a banquet in the church basement. The tables were attractively decorated and a lovely meal was served by the first division of the Ladies' Aid. Zeno H. Doan of the Second Friends Church of the city was the speaker of the evening. Toasts were given and a general good time was enjoyed by all.

All the services throughout the month had been well planned and were extremely interesting. The messages of the pastor, Frank J. Long, were most inspiring and the large attendance at the services showed a keen interest in his work.

On the last Sunday night of each month the service is in charge of the young people and they have given these services much thought and concern with the result that the evenings have been most profitable to those present. The Sunday-school orchestra, under the leadership of Frances Webster, has made a splendid contribution to the Young Peoples' evening service.

Ten new members were received and welcomed into membership during the month.

The first Sunday in December, Wilbur K. Thomas brought his impressive message, with a plea for better understanding and peace between nations.

The Christmas season was a busy but happy time at the church. At the evening service, December 18, the Junior chorus under the leadership of Mary Dempsy sang the Christmas carols as only children can with their enthusiasm and interest. The week preceding Christmas was filled with class meetings and on Thursday afternoon the Juniors had their party in the basement of the church. The room was attractively decorated and a pleasing program of games was enjoyed by the large number of children present. Gifts of candy were also distributed. Similar parties were given by the leaders of the Beginners and Primary departments for their children.

The service Christmas morning was a merger with the Sunday school and church. The classes left the assembly just long enough to get their offering and enrollment and then the senior and adult departments re-assembled in the auditorium to hear a program of music by the church choir. A number of the familiar Christmas carols were given with much spirit and three beautiful anthems were rendered under the leadership of Horton Ballard, choir director. Cornelia Collins sang "O Holy Night" accompanied at the organ by Cora Haughey, and Frances Webster played the violin obligato. Christmas greetings and wishes for a glad New Year for the work of the church were expressed by the pastor.

At the close of the service the pastor and his wife were treated to a complete surprise when W. E. Darter came forward and requested Mrs. Long to join her husband on the platform. He then expressed the appreciation of the membership of the church for the splendid and untiring service that they had given them and on their behalf presented a check with which to purchase a radio for their enjoyment. Too surprised and pleased to say much, Frank J. Long in a simple manner, which touched the hearts of all present, expressed their thanks for the gift, and those in charge felt themselves amply repaid for their efforts to surprise their pastor and his wife.

AMERICAN FRIENDS SERVICE COMMITTEE
WILBUR K. THOMAS,
Executive Secretary
Correspondence and remittances,
20 South 12th Street
Clothing shipments,
15th and Cherry Streets
PHILADELPHIA, PA.

If a man's whole soul and purpose go with his promise, oaths are superfluous; otherwise, they are useless.—W. H. BENNETT.

CORRESPONDENCE AND COMMENT

These columns are open to expression of opinion on the part of readers so far as it seems to come within the range of the general welfare of our body and is expressed in a co-operative constructive spirit. Obviously, sentiments expressed by contributors herein, or otherwise in the paper for that matter, cannot be held to reflect those of The American Friend.

WEIGHS LEAGUE IN THE BALANCE

Editor THE AMERICAN FRIEND:

Is it our duty to support the League of Nations because it seems to be the best plan in sight? When the World Court with its reservations was one of the leading questions before this nation, we were told that many of our congressmen voted for it, not because they were really in favor of it, but because they thought it was the best plan in sight. Do they not stand condemned today for voting for a plan that the nations of the world rejected and one that we would not accept if some other nation would offer it?

Is it not possible that we might feel condemned in a few years for supporting the League because it seems to be the best plan in sight? A writer in the October issue of the *Pacific Friend* says: "It is no surprise to those who have been watching the trend of activities of the League of Nations, that numerous smaller nations are dissatisfied. They have lodged a protest with the League insisting that it is controlled by four or five of the larger nations. They charge failure to intervene in notable differences between its members, failure to agree to the principle of disarmament, discussions behind closed doors, secret diplomacy, and only trivial matters are brought into open sessions."

The September assembly of the League in preparing for the disarmament conference in 1928 says: "Disarmament can never be attained by a single conference or convention but only by a series of such steps extending over many years, and it can never be imposed on free nations and can only come by voluntary reductions by each individual state."

At the 1928 conference they will merely seek to arrive at limitation of armaments and ask that each nation will submit what it considers the lowest scale of armaments it can accept at the present time, and then justify these claims before the conference. Great Britain has virtually served notice that she will disarm no further and will sign no more security pacts. Our own government seems to have so little faith in the League that it refuses to consider reduction of land armaments or any proposal for world-wide naval limitations. In the shadow of the League of Nations the French are preparing to erect a string of forts along their frontier; their plans are almost completed and they think it will take several years to finish the work. Will not those forts stand as a monument to the inefficiency of the League of Nations? Are not the standing armies of the world a disgrace to civilization? Can there be world peace without disarmament? Can there be disarmament without security? With the League in operation, millions of dollars are being spent each year to maintain and increase the gigantic war systems.

In the years that the League has been in operation has it not demonstrated the fact that as a peace organization it is a failure? Is it our duty to support the League of Nations because it seems to be the best plan in sight or shall we work to develop a plan that will provide an immediate benefit, a permanent benefit, and security to the nations of the world? AN IOWA READER.

LONG BEACH ACTIVITIES

Increased attendance and activities have characterized the church life in recent months in the First Friends Church of Long Beach, Calif. The united efforts of the membership with the efficient, spiritual leadership of the pastor, Neal D. Newlin, have wrought definite blessings in the church and the community. In October, a "Church Debt Freedom Dinner" was sponsored with gratifying results not only from the material viewpoint but also the co-operative spirit and fellowship manifested in the intermingling of friends. There is a growing interest in the new organization of the different Christian Endeavor Societies and also in the school of Religious Education under J. H. Hutchinson, Superintendent and Esther Cox Davis, Assistant.

In November, an Athletic Department, with Paul Gifford, Director, was added for the encouragement and enjoyment of the young people of the church and already the Basket Ball team has proved its prowess in one or two friendly combats. The Union Thanksgiving service was held in the Calvary Presbyterian church, with Neal D. Newlin giving the message. On December 7, he addressed the local Advertising Club on the subject of "Church Publicity," when all the ministers of the city and their publicity committee were invited guests. Church Advertising is a new department of both the State and International Advertising Clubs.

The Woman's Missionary and the Pastor's Aid Societies, Florence Wiltsee and Anna Bruce Presidents, respectively, realized a large gift presentation of canned fruits, vegetables, milk and two comforts from their members in a recent happy Christmas party directed by Mrs. Joseph Menke. All these gifts were piled into the tonneau of the pastor's car and he with his charming wife, Mildred Newlin, delivered this Christmas cheer to the Mexican Girls' Home in Whittier.

On Sunday, December 18, the beautiful dedicatory service of the new pipe organ was enjoyed by members of the church and visiting friends. Four years ago when the church was erected, space was provided for the future installation of a pipe organ and the realization of this event was a joyous occasion. The pastor stated in the service of dedication, "It was the accomplishment of a purpose and would ever be a challenge to the church to go forward unitedly, steadily, persistently and mightily in the service of Jesus; calling men to find peace and comfort through surrendering their hearts and lives to God and his service." Presentation of the organ, in well chosen words, was made by Mrs. Albert Small, chairman of the music committee and its acceptance on behalf of the church was stated in an equally interesting talk by Andrew J. Cole, Secretary of the Board of Trustees, prefaced the service. Joseph B. Riddick, church organist, was at the console, Herbert C. Read, choir director and Thoburn Davis, orchestra director.

Recently, the installation of new officers featured a Father and Son banquet of the Men's Brotherhood of the church. The new officers, who arranged and presided at this meeting were, President, Charles E. Wiltsee, Vice President, Harold Wildman, Secretary and Treasurer, Dean Stanley. Andrew F. Mitchell was a guest and speaker and inspired his hearers to go forward with greater efforts in their work.

CHRISTMAS AT OSKALOOSA

On Thursday night preceding Christmas, in the College Avenue Friends Meeting of Oskaloosa, Iowa, the Adult Department under the leadership of Bertina Rinden, superintendent of that department, arranged for a canned-fruit shower for the pastor and his family. At the close of the prayer meeting, Charles O. Whitely led the group into the dining-room of the meetinghouse and after a few appropriate remarks showed Lindley Jones and his wife to the table whereon was a large quantity of canned fruit and vegetables and other edible things.

On Christmas night, the Sunday School, under the direction of Cora Mattison, the superintendent of Special Days, presented a program. In addition to a short miscellany of Christmas songs by the Beginners and Primary Departments, the school presented a pageant which was published in the International Journal of Religious Education, entitled "The Way." This pageant is divided into three parts: (1) the waiting for Christ, recording the longing of the prophets for the coming of the Messiah; (2) the coming of Christ; (3) Christ among the nations.

During the evening, the classes in the Bible School, following the custom of several years, gave their white gifts. Every class in the school gave something. Materials such as pencils, tablets, toys, dolls, handkerchiefs, candies, and other articles that help to make Christmas cheer had been sent to Jamaica, Tennessee, Kentucky, and Oklahoma, as well as to White's Institute in Iowa. The total value of the gifts in money amounted to more than $180 of which $105 goes to the United Budget. This is in addition to the regular $200 a month which this meeting gives to the United Budget.

QUAKERDOM · AT · LARGE

H. Livingston, Jr., a Friend of Lurgan, Ireland, is the new president of the Irish Christian Endeavor Union. For six years he has been secretary of the Union and the progress of the movement throughout Ireland has largely been due to him. He is a convinced believer in Christian Endeavor.

Charles J. Rhoads, well known Philadelphia Friend, has been elected President of the Indian Rights Association, of which he has been a Director and the Treasurer for twenty-eight years. His father, Dr. James E. Rhoads, was President of the Association from 1885 to 1894. Lawrence E. Lindley, formerly Superintendent of the Friends Indian Missions in Oklahoma, is serving this organization as Field Secretary.

For the quaint and the unusual in the realm of vital statistics we are accustomed to turn to epitaphs on ancient tombstones, but sometimes we find it at the other end of the human scale. In the birth notices in the current issue of *The Friend,* London, we note the birth of a daughter to *Heath* and *Heather* Mason at Blackdown, New Zealand! Happily the motif was not perpetuated by naming the little one *Heathen.*

Friends who remember meeting Harry T. Silcock at the recent Five Years Meeting and during an earlier visit to America when his wife Margaret accompanied him, will regret to learn of the death of their elder daughter, Frances Margaret, aged eleven years, on December 6, at St. Mary's Hospital at Paddington, England, from pneumonia and peritonitis. Much sympathy is felt for them in this sudden bereavement.

Newberg, Oregon, the boyhood home of Herbert Hoover, aspires to be the first city in Oregon to have a Hoover-for-President club. Temporary organization, headed by President Levi T. Pennington, has been effected. Membership lists have been opened in town and at the College and the *Graphic,* whose Editor is Secretary, invites citizens of the community to sign on the dotted line as charter members. There's nothing like getting off to a good start—except making a good finish!

Dr. Elihu Grant, Professor of Biblical Literature at Haverford College, is planning a Palestine expedition to be undertaken in February to excavate the mound of Ain Schems, near Jerusalem, and believed to be the site of the old Philistine city, Beth Shemesh. He hopes to obtain much material for historical illustration and of great interest to students of the Bible, of the history of culture and of religion. A healthy interest in the project has been indicated by several inquiries from young men willing to consider service as a member of the staff.

In view of the steadfast presence of our friends, Robert L. and Margaret T. Simkin and baby Dorothy, in the Mission at Chengtu, it will be of interest to readers to know that the Foreign Board of the Methodist Church has received a petition from a committee representing the Christians of Szechwan Province, West China, of which Chengtu is the capital, asking for the return to mission work there of two former workers, the Rev. and Mrs. B. F. Lawrence. This would indicate progress in stabilization, the petition being signed by thirteen leading Chinese Christians, including pastors, school officials, teachers and lay churchmen.

"Educational Activities of New England Quakers" is the title of the new book announced by the author, Zora Klain, Ph.D., Head of the Department of Education in New Jersey College for Women, Rutgers, University, New Brunswick, N. J. This source book of 225 pages is in four parts and gives a general survey of Quaker educational activities in New England from the Seventeenth Century, of Quaker education in Rhode Island, of Quaker schools in Connecticut, Massachusetts, New Hampshire and Maine, and educational philanthropy of New England Quakers. In 1925, "Quaker Contributions to Education in North Carolina" was published, by the same author.

The first meeting of the new Executive Committee of the Board of Young Friends Activities of the Five Years Meeting was held at Richmond, December 27 and 28. Officers and members are: George Selleck, of Cambridge, Mass., Chairman; Sumner Mills, West Newton, Vice Chairman; Isabel Hartsuck, Knightstown, Secretary; Guy Solt, Central City, Nebr., Treasurer; Anna Wilson, of Wichita, Kans., Ethel Linton of Wilmington, Ohio, and Byron Haworth, of Guilford, N. C. The Committee voted to hold the 1928 General Conference, which will take place July 27 to August 5, at Richmond. For the past two years it has been held at Oskaloosa, Iowa. Tentative plans for the Conference were discussed and the general program of the Board for the ensuing five-year period was considered.

Violet R. Hawkins of Wilmington Yearly Meeting is engaged happily in teaching in a Congregational school at Nishinomiya, Japan, and writes that she is sure God is working among the womanhood of Japan for great results. In expression appreciation of Friendly principles as mirrored in THE AMERICAN FRIEND she says: "It seems to me that never before in the history of our faith has its principle of the brotherhood of all 'seekers' regardless of church affiliation, been so universally accepted. Perhaps I am unduly influenced by the currents I feel here in the Orient. Mr. Kagawa emphasized in a speech the other evening on his 'A Million Souls for Christ' campaign, the need for laying aside our stress on theology and emphasizing Christ as a way of life. I believe the Quakers must lead in this movement for it certainly is the logical working out of their expressed belief."

The proposed amalgamation of the Friends Foreign Mission Association and the Council for International Service of London Yearly Meeting was completed last month with the appointment of M. Catharine Albright as chairman, and Basil H. Backhouse as vice chairman of the new organization. The nominating committee also brought in names of fifteen Friends for co-option. At the first meeting 130 Friends were present and the outlook for united work is full of encouragement. A warm greeting of affection was sent to the American Friends Service Committee with which the Council for International Service has been cooperating in seven European countries. A number of Friends spoke appreciatively of M. Catharine Albright who has been closely associated with both departments of work now to function under one management. Many Friends in this country will remember Catharine Albright who attended the Five Years Meeting in 1922.

Students from Baltimore, Washington, Philadelphia and other nearby college and university towns attended the third International Student Conference, December 2-4, held at Homewood Meetinghouse, Baltimore, Md. Thirty nationalities were represented in the group of 125 students assembled, and all were enthusiastic in their commendation of a conference which puts all nationalities, including Americans, on the same basis in discussing vital questions. Many of them are honor students from their countries, sent to America to master western efficiency and bring it back to their own nations. It is felt to be extremely important to bring these people together under Friendly influence and atmosphere, and to help clarify their thinking on difficult problems. The theme of the Conference was "The Economic Factors in International Understanding and Goodwill." The discussion method was followed throughout, and the Conference went deep into the economic barriers which exist between nations and which hinder international cooperation and brotherhood.

NEWS OF OUR MEETINGS

Kokomo Quarterly Meeting was held at Court Avenue Meetinghouse in South Kokomo, Indiana, December 16-18. The Ministry and Oversight meeting Friday morning was well attended, considering the severe weather, and the message brought by Ola S. Oatley of Fairmount was well received. Speaking from 1 Tim. 6-11, she emphasized righteousness and godliness, faith and love, patience and meekness. Some do great and prominent work in the Kingdom, while some must stay at home and make it possible for others to go. All were encouraged to go or stay as the Lord directed. In the afternoon, following the transaction of business, the subject was presented by Joshua B. Freeman of New Salem meeting: "Should the gifts of elders and overseers be acknowledged the same as that of ministers?" which developed an interesting discussion. Next morning most of the delegates from all the monthly meetings answered to the roll call, except from one. August F. Klein of Marion, Ind., emphasized the importance of being born again in order to bring forth fruit to the glory of God. Richard R. Newby stressed the thought that being born means life which, in turn, should mean active service. After dinner and the social hour, an interesting report, among others, was given of the Friends Mission in North Kokomo. Richard Newby spoke in regard to the benevolences of the church and encouraged faithfulness. Richard Wiles of New London Q. M. gave a very interesting account of the Prohibition and Purity work of the World's Congress against Alcoholism held at Winona, Indiana, the past summer. The time of holding Quarterly Meeting was changed from the fourth to the third Saturday in the months of March, June, September and December, and the meeting adjourned to meet at Union Street Meetinghouse, Kokomo, next March. Richard R. Newby attended New Salem Meeting, December 18, and gave a sermon from the words, "Of whom the whole family in heaven and in earth is named."

Murray F. Crosbie and wife have removed from Tacoma to Quilcene, Wash., where he has assumed the pastoral care of the Friends Meeting.

Wessington Springs Quarterly Meeting was held at Aurora meeting, near Stickney, S. D., November 12-13. The weather was cold and stormy so only one auto load of visiting Friends were in attendance from near Wessington Springs. Edwin Hanson spoke both Saturday and Sunday mornings and his messages were greatly appreciated. The Sunday services were largely attended. In the afternoon, Casper Hanson gave a brief report of the work done by the American Friends Service Committee as reported at the Five Years Meeting, and Elizabeth Hanson gave a report on the Home Mission work. These vivid reports brought the work nearer to the hearts of local Friends and gave them a stronger determination to do more to help the cause along.

A series of special union gospel meetings under the leadership of Parker James, Friends evangelist from Michigan, began in the Emmanuel Church, corner of 11th St., and 7th Avenue, North, St. Petersburg, Florida, January 1, 1928. The evangelist hopes to have available Friends assist by their attendance as often as possible. The church was not being used as the pastor has very poor health and has willingly granted the use of the house. Nearby Friends who may read this will confer a favor by calling to express a word of cheer and by bringing their friends to meeting.

THE NEW YEAR

With time moving onward,
A milestone is passed;
Not backward, but foreward,
The vision is cast.

Experience was priceless,
Acquired last year;
Ambition, still quenchless,
Brings duty near.

The love of adventure,
Strong to begin,
Would avoid needless censure,
New goals to win.

Conserving things helpful,
That proved themselves sure,
To combine with the useful,
That work may endure.

To think is to worship,
At this great Divide,
And appreciate friendship,
With Christ at our side.

Richmond, Indiana. JOHN R. WEBB.

Nothing is so disastrous to liberty as a successful revolution; the greatest tragedy that can befall an ideal is its fulfillment.

Provident Mutual Life Insurance Company of Philadelphia, Penna.

The Provident Mutual issues an unusual book

"SEVEN KEYS TO CONTENTMENT"

which tells you how you can arrange your insurance to educate your children, pay off your mortgage, protect your family at all times, and make provision for you and yours in old age.

Write today to the Company for this book which will be sent you free of charge.

LOW PREMIUMS LOW NET COST

INTERNATIONAL SUNDAY SCHOOL LESSON

January 15, 1928.

Jesus and Sinners. Mark 2:1-7.
Primary Topic: Jesus Forgives a Sinner.
Junior Topic: Jesus Heals and Forgives.
Intermediate and Senior Topic: Jesus the Friend of Sinners.
Young People and Adult Topic: Jesus' Power Over Sin.

DAILY READINGS

M.—Jesus and Sinners. Mark 2:1-17.
T.—The Story of the Prodigal. Luke 15:11-21.
W.—A Proud Sinner. 18:18-30.
T.—A Penitent Sinner. Luke 19:1-10.
F.—A Sinful City Doomed. Luke 19:41-46.
S.—Jesus Condemns False Teachers. Matt. 23:23-33.
S.—The Blessings of Forgiveness. Psalm 32:1-11.

Golden Text: I came not to call the righteous, but sinners. Mark 2:17.

This lesson and the one following (Mark 2:1—3:6) reveal the beginning of opposition to Jesus in Galilee. This is shown by a group of incidents including: (1) the palsied man borne of four; (2) the call of Levi and the feast at his home; (3) the question about fasting; (4) plucking grain on the Sabbath; (5) healing the withered hand on the Sabbath. These events may have transpired over a considerable time, and have been brought together here as a typical group of points in the controversy with the Pharisees.

Chapter I ends with Jesus forced to preach outside the cities because of the crowds. Probably he made a tour through the province (Mark 1:38, 39). Now he returns to Capernaum. Again a crowd soon gathers at the door. Whether it was his mother's home, or Peter's or some other we do not know. *Preached the word.* Perhaps he was telling the people of sin as the greatest of all afflictions; of the way of repentance; of the Father's unbounded mercy and love. Then down through the roof came the paralyzed man. Picture the unceremonious interruption.

3. *One sick of the palsy.* Helpless, he was carried by four friends. This episode as a whole is a study of faith, hope and love. Such loving ministry to the sick is a reflection of the love of God.

4. *Uncovered the roof.* Truly one of the greatest examples of faith in the Gospels. They should stop at no obstacle, be it the worldly crowd, fear of impropriety, physical exertion or discomfort, or even regard for their neighbor's property. They *must* get the man to the healer. Snowden declares we ought, if necessary, "to tear the roof off to get our lost friends to the Savior's feet."

5. *Thy sins be forgiven thee.* Here was a man who had put forth extreme effort to

get to Jesus. What did he need? Healing of the body? Yes, but God has a better gift than even that—forgiveness of sins, the bread and water of life, the life of God in the soul. *Saw their faith.* Faith that God's power was available through Jesus. Thereupon he assured him that God's great gift was his, "thy sins be forgiven thee." Whatever his past life may have been, Jesus saw he was ready now to join that spiritual fellowship of the pure in heart.

6. *Certain of the scribes.* According to Luke 5:17, these were from Jerusalem and elsewhere to check up on this young preacher.

7, 8. *Blasphemies.* Speaking or acting in a way derogatory to God, a crime according to their law worthy of death. Jesus perceived their "reasoning."

9-11. *Whether is it easier.* Meaning perhaps, "You are saying in your hearts, 'He says that which he cannot do—forgive sins.' Is it any easier to tell this man to walk and carry his bed? That too would require the power of God, would it not? But that God's power is with me to do both...," he commanded the man to arise.

12. *He arose.* The faith of the man and his helpers was rewarded, Jesus' authority was vindicated, and the critics were silenced.

13, 14. This is the brief record of the call of Levi, also known as Matthew.

15. *At meat in his house.* Levi made a great dinner with Jesus as the honored guest.

16. *Scribes and Pharisees....how is it?* The publicans were the hated "traitors" who were willing to make money out of their country's subjection to Rome. They often were unscrupulous in their position as collectors of the Roman taxes. Jesus' teaching about loving enemies, and this friendliness toward publicans would amount to nothing less than disloyalty in the eyes of the 100% religious Pharisees. The "sinners" were those who neglected the keeping of the Law and the temple worship, not necessarily immoral. All such the Pharisees scrupulously avoided. Their name means "separated." To eat with such people was particularly abhorrent, for they were certain to disregard food laws sacredly observed by the Pharisees. It was to them a scandalous thing which Jesus had done.

17. *They that are whole.* Possibly an ironical thrust at their self-righteousness. *But sinners.* Jesus does not try to justify these "sinners," but he sets forth his own principle of living. This is in direct opposition to the "separatist" idea. Sinners will never be converted by the "cold shoulder" method. The doctor needs to come to the patient's side. Jesus would personally minister to human need wherever found.

QUESTIONS FOR DISCUSSION

1. Friends have been charged with being "clannish." Is it true today? Is it a general tendency of denominationalism? How may it be avoided?

2. Do we as individuals act the Pharisee toward any class or group?

3. Does Jesus' teaching about giving dinners and suppers (Luke 14:12-14) have any application today?

4. What dangers lie in being too free in our associations?

5. Would Jesus refuse to eat with men because of race or color?

L. W. REYNOLDS.

Lynnville, Iowa.

WANTED

To hear from the Friend who exchanged overcoats with me during Five Years Meeting. MILLARD F. EMERSON, 440 College Ave., Richmond, Ind.

FOR SALE

If you would like a home near Friends' church and academy in the sunny south where figs and oranges grow, either profitably bearing orchards or unimproved orchard land, write G. W. Stevenson, Friendswood, Texas.

BIRTHS

MARSHBURN—To Oscar O. and Olive Milhous Marshburn, Whittier, California, November 22, 1927, a daughter, Marygene.

WILLIAMSON—To Martin and Nettie Williamson, Vale, South Dakota, December 16, 1927, a daughter, Marie Winnette.

MARRIAGES

JOHNSON-HOSKINS—At the bride's home near Esbon, Kansas, November 14, 1927, Catharine L. Hoskins and Levi Johnson of Fowler, Kansas. Orestes A. Winslow, minister. At home at the Friends parsonage in Fowler.

DEATHS

HOLADAY—At the home of her daughter, Alice H. Overman, Westfield, Indiana, December 15, 1927, Mary Holaday, aged 76 years. She had been in failing health since the death of her husband, Thomas H. Holaday, last February. An elder for many years in the various meetings where she lived, hers had been a life of active loyalty and service. She leaves besides the daughter with whom she resided, one other, Elizabeth H. Emerson, Richmond, Indiana.

MCPHERSON—At Snow Camp, North Carolina, December 21, 1927, Hugh Dixon McPherson, son of Thomas and Harriet McPherson, aged 75 years. He was a member of Cane Creek Friends meeting but for a number of years was confined by poor health to his home. In 1887, he married Henrietta Stout and to them two children were born, now deceased. He married Ida J. Brown in 1899 who, with their four sons and four daughters, survives him.

SIMKIN—At Poplar Ridge, N. Y., October 30, 1927, Mary A. Simkin, in her 93rd year. A lifelong Friend, she came with her parents from England when ten years old and through a long, useful life has loyally supported the Friends meeting and was ever an interested reader of her church paper. Funeral services were conducted at the meetinghouse by her pastor, William Prideaux, attended by a large number of nephews and nieces, friends and neighbors. A sister, Ellen Simkin, the last of a family of twelve, survives. Burial was at Ridgeway cemetery.

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LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS

4413 Indiana Ave. Take Indiana Surface Car, or South Side Elevated to 43d. Bible School 9:45; Worship 11:00 a. m. Second Sunday each month is Suburban day, with luncheon served at 12:30 and Discussion Group meeting at 2:00. Willard H. Farr, Clerk, 6024 Dakin St. Telephone Kildare 0872. Names and addresses of Friends coming to Chicago should be sent to the above address.

CINCINNATI, OHIO

Cincinnati Friends Meeting is held in the Carson Lodge Room, 218 Ludlow Avenue, Clifton, Cincinnati, Ohio. Bible School, 10:15, and Meeting for Worship, 11 a. m. Ministers, Henry G. and Jane Summerhayes, address, 321 East 33rd Street, Covington, Kentucky. Visitors welcome.

DETROIT, MICHIGAN

Detroit Monthly Meeting of Friends, 2691 Joy Road, near Linwood. Take Fourteenth or Clairmount cars. Bible School 10:00 a. m. Meetings for Worship, 11:00 a. m. and 7:30 p. m. Christian Endeavor, 6:30 p m. A cordial invitation to all friends everywhere. Pastor, Ira C. Dawes, 2662 Pasadena, Ave. Phone Arlington 7532J. Church Phone, Euclid 4088.

DENVER, COLORADO

Denver Friends Church, West 41st Ave. and Shoshone St. Take number 28 car to West 41st Ave. and walk one block east. Bible School 9:45 a. m. Meeting for Worship 11:00 a. m. and 7:30 p. m. C. E. 6:30 p. m. Pastor, Charles A. Mott, 2105 West 41st Ave. Home phone Gallup 6070-M. Church phone Gallup 1461. A home church for out-of-town Friends.

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